World Alliance News Letter

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PACIFIC SCHOOL OF RELIGION

"The Substance of Things Hoped For . . ."

In this year of grace, 1948, our world is freighted ith despair and pessimism. "The sun hath gone down hile it is yet day."

In part, this black mood of mankind is born of a alism which confronts economic and political chaos, well as the threat of war, in many parts of the earth. Vhy do the nations rage and meditate a strange ing?"

But it also stems, in part, from another source: a eper malady — "a failure of nerve." As a consequence, featism is the prevailing temper.

Does religion provide the answer? We believe it does. Some stoic-minded folk claim they have the talisman. tiated with the bland and often superficial optimism many moderns, they definitely contend that an adeate structure of meaning in life can be built on what rtrand Russell calls the "firm foundations of unyielding despair."

But such a faith is inadequate and negative. It relies a new, and yet ages-old, version of man seeking to sufficient unto himself alone. And therein lies its agic fallacy. Such a temple of faith — if faith it can called — is like a house whose foundations are ilded upon the sands, so that when adversity causes e rains to descend, the floods to come, and the winds blow, that house will fall — and great will be the ll thereof.

Others of us seek a solution to the problem of the irit in the insights and imperatives of the Judaichristian tradition. We believe that chaos need not eed unceasing despair. Many a day we cry out in amlet fashion: "Born out of my due time, why must strive to set the crooked straight?" We echo the icients who, in their woe, saw a fulfillment of Amos' ophecy that the earth would be darkened in the clear y and sack cloth would be brought upon all loins, at the times would be "as the mourning of an only n and the end thereof as a bitter day."

But to counter this failure of nerve, our faith gives assurance akin to that of which the Psalmist sang: Thou shalt not be afraid for the terror by night; nor r the arrow that flieth by day; nor for the pestilence at walketh in darkness; nor for the destruction that asteth at noonday." Job phrased it another way: "Yea, ord, though Thou slay me, yet will I trust Thee."

It is this *conviction* in the meaningfulness of life, upled with *concern* for humanity as a whole, that mprises high religion. Here is a belief in the Ultimate Hope which will "give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

Such a hope, a genuine religious hope, is to be found, we believe, at the heart of the United Nations. In the UN Charter there is an implicit promise of redemption. Even the most skeptical cannot deny there is a spiritual motif in the credo:

WE, THE PEOPLES OF THE UNITED NATIONS

> Determined to save the succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and
>
> To reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and . . .
>
> To promote social progress and better standards of life in larger freedom, and for these ends
>
> To practice tolerance and live together in peace with one another as good neighbors, and . . .
>
> To employ international machinery for the promotion of the economic and social advancement of all peoples, have resolved to combine our efforts to accomplish these aims.

Compare these lines with the words of the Unknown Prophet who proclaimed "the acceptable year of the Lord," when One would come to "bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." This is the faith of both ancient and modern, of him who wants to "raise up the former desolations, to repair the waste cities, the desolations of many generations." It is the faith of him who no longer anguishes: "How long, O Lord, how long?" but answers the need of this hour by saying: "Here am I, Lord, send me!"

If the demands of our day seem too heavy and a failure of nerve assails us mercilessly, we should be acutely aware how limited is our faith and how close our generation comes to being an "abomination of desolation." The reproach, "O ye, of little faith!" is aimed directly at us. We then know it is we who, as individuals and as a nation, have not adequately enough supported the United Nations, and have not created the *concern* and strengthened the *conviction* which, within a vital, prophetic religion, will carry us forward during these dark, stormy years of the post-war era.

A Tribute After Three Decades

Dr. Henry A. Atkinson has just completed thirty years of service to the cause of peace and world order through his secretaryship of the Church Peace Union and World Alliance for International Friendship Through the Churches.

His colleagues feel these three decades of devoted leadership are worthy of recognition and warm appreciation, especially because they spanned such a critical, fateful period.

Dr. Atkinson's first contribution to Christian activity on a broad national front was made during his years as the first social action secretary of the Congregational churches. Here he pioneered in a prophetic way.

As the able secretary of the movement on "Moral Aims of the War" in 1917, he became the natural choice for the Church Peace Union when that organization chose a new secretary.

His organizing ability and executive talents were reflected especially well in the years of preparation for the Stockholm Conference of 1925. Sponsored by the Church Peace Union, this ecumenical gathering brought the World Alliance real leadership in mobilizing the forces of religion for peace. From this world congress of the churches emerged the "Life and Work" movement, which ultimately played a large part in the growth of the World Council of Churches.

Through his farsightedness, the churches of Continental Europe came into close relationship one with another, and the World Alliance annual meetings there assumed significant importance. His knowledge of church life and his friendship with the church leaders of the world have been of inestimable service.

In him there has been joined an enthusiastic and eager-hearted nature with rare insight and sagacity in discussion. These qualities have made him invaluable in the formulation of sound judgments and decisions around the council table.

The great changes in the post-war world indicate new challenges. He is a leader in the effort now being made by the Church Peace Union to enlist religion on an interfaith basis for sustaining and strengthening the United Nations, so that the UN may fulfill its high purpose of "removing the scourge of war."

Not alone the Church Peace Union and the World Alliance, but also many affiliated and kindred movements join in a tribute to him for his sustained energy, wisdom, and courage in the never-ending struggle to make "God's will done on earth" and to establish peace among the peoples and nations of the world.

—WILLIAM PIERSON MERRILL

Items of Interest

Annual Meeting of The Church Peace Union

The Board of Trustees of The Church Peace Un will hold its thirty-fourth annual meeting in New Yo January 22, 1948. The Board, composed of represen tives of the major faiths in the United States, will c cuss the policy of the Church Peace Union to be f lowed through the year. Rev. Ralph W. Sockman, Pre dent, will preside.

It is hoped that alterations on the new property the organization will be completed in time for the me ing. The building, located at 170 East 64 Street, N York, was formerly the residence of Dr. Henry Godda Leach, for many years a member of the Board. In ce monies to be held February 14, 1948, it will be dedicat as Merrill House in honor of the many years of servi of Dr. William Pierson Merrill, former President a a trustee of the organization since its founding in 19

AAUN as *Amicus Curiae*

The American Association for the United Natio filing as a "friend of the court," has appealed to t United States Supreme Court to outlaw all restricti covenants pertaining to real estate. The AAUN *amicus curiae* brief avers that an international treat ratified by our Senate, takes precedence over local a state laws. Articles 55c and 56 of the United Natio Charter pledge member nations to cooperate in pr moting "uniform respect for and observance of huma rights and fundamental freedom for all without di tinction as to race, sex, language and religion." Th brief therefore contends that "the right to acquire an occupy property without discrimination because of rac is one of the 'human rights' and 'fundamental fre doms.' " The AAUN brief has been filed in connectio with the Supreme Court's deliberations on four dec sions by Missouri, Michigan and District of Columbi courts upholding local laws prohibiting Negroes fro buying certain properties. In announcing this *amicu curiae* action, Dr. William Emerson, AAUN president warned that U. S. "performance must square wit ideals or our devotion to the ideals of the Unite Nations Charter becomes hollow mockery."

CHANGE IN DATE AND PLACE OF MEETING OF WORLD CONGRESS

At a recent meeting of the working committee for the World Congress of Religion in Support of the United Nations, the decision was reached to advance the scheduled dates of the Congress from November to June 16th, 17th and 18th. It was decided to alter the title to read: "World Congress for Moral and Religious Support of the United Nations." Members of the Boston Committee concurred with this suggestion of the working committee to hold the June meeting at *Town Hall in New York City* and not in Boston as heretofore planned. The emphasis will be the same and the "Committee of 1000," who are serving as sponsors, will soon be completed. Further details will be announced next month.

The Role of Youth in the United Nations

Mr. J. B. Orrick, *Chief of the Section for Voluntary ganizations of the United Nations, is well known to ders of religious and educational groups working th the UN. At our invitation he writes his estimate the role of youth in world affairs today:*

Nobody who works at United Nations Headquarters uld doubt for a moment the interest of youth in the nited Nations. The Section for Non-Governmental rganizations of the Department of Public Informa-on has the active cooperation of veterans' groups, the nior Chamber of Commerce both national and in-rnational, the Youth Hostels, the university branches the United Nations Associations, and many others. lthough detailed work with student groups is pri-arily the responsibility of our colleagues in the Edu-tional Services, I have from time to time listened in a background conferences, or "briefings," of such roups. The question period when young people are at ake Success is always on a very high level of informa-on, characterized by penetration, absence of humbug, nd practical idealism. Hundreds of groups of students, oy Scouts, Girl Scouts, and even elementary school nildren, crowd the meetings at the United Nations Headquarters, and there are no more keen and inter-sted spectators.

This past summer I had the opportunity of observ-ng youth in action on the international plane, and it as a very encouraging and impressive experience.

It seems to me that the role of youth in the United Nations is to have the courage of its convictions. Its onvictions are in the right place.

Youth Is Not Rash"

The magazine of one or our big international adult rganizations recently addressed a questionnaire to everal internationally celebrated men, in which one uestion depended on an assumed antithesis between he wisdom of age and the rashness of youth. Mr. Ber-nard Shaw, with characteristic clear-sightedness, went traight to the point. "Youth is not rash," he wrote, 'youth is shy, diffident, and unsure of itself."

And therefore anything that can be done to trengthen youth in its convictions until the present eneration of young people have assumed the direction f the world's affairs is all to the good. One of the great onvictions of youth today seems to me to be a convic-ion of the desirability and necessity of international nderstanding. Many of the older people in many coun-ries today are tired, discouraged, or cynical. Not so vith the young people. Neither are they inactive.

In Oslo there was the International Conference of Christian Youth attended by delegates from all over the vorld — Europe, America, China, India, Africa. All ummer the boulevards and stations of Paris were teem-ng with Boy Scouts of every race and creed, on their vay to and from the great Scout Jamboree near Nancy. To Prague during six weeks came literally tens of thousands of young people from 71 countries to the World Youth Festival.

Festival at Prague

The Prague Festival was just that. It was not a conference in the usual sense of the word with agenda, committees, sub-committees and resolutions, though it was held under the auspices of the World Federation of Democratic Youth whose executive council met there immediately following the Festival. It was a gigantic get-together, on a scale which could not but impress all observers. Special trains were run every weekend from Paris, from Amsterdam, from the Balkans; special planes arrived constantly from Mongolia, Burma, or Africa, bearing crowds of young people who spent an average of two weeks in games, athletic contests, folk dancing, music, and exhibitions of their national cultures or individual skills. As a gesture to the Czechoslovakian Festival Committee, who provided hospitality once they reached Prague — the majority of them had little money and travelled light — each group of visitors volunteered to do a certain number of days' work on the reconstruction of Czechoslovakian roads and workers' housing. Special squads took part in a contest of work on the reconstruction of Lidice, for which a prize was awarded by the Czechoslovakian Festival Committee. It was my privilege to attend the awarding of the prize at Lidice and the presentation by UNESCO of a portable library of international classics for the use of the work brigades, whose truly international spirit was most impressive.

It was my privilege also to take part in the UNESCO seminar held near Sèvres for the teaching of the United Nations, as well as in the Summer School held by the World Federation of United Nations Associations at Geneva, and the Plenary Assembly of the World Federation of United Nations Associations at Marianske-Lazne. Youth was well represented at all of these meetings, particularly at Geneva. Youth from Britain, France, Scandinavia, discussed the problems of the United Nations with representatives from Yugoslavia and Czechoslovakia.

In listening to the discussions of young people from all the European countries which have suffered so much from war and the Nazi occupation, one is struck with the wonderful human resources which the European countries possess for the future. Discouragement, apathy, cynicism, and pessimism there are among many classes of their populations; but the young people who played such an important part in the Resistance are ready to use the same qualities which they used in resisting the domination of the Germans in resisting pessimism about the future of the United Nations. They recognize the necessity of international cooperation and are determined to see that it is fulfilled.

"To Dwell Together In Unity . . . ."

The News Letter *summarizes the address by* ***Father George B. Ford,*** *member of the Board of Trustees of the Church Peace Union, at the Annual Meeting of the World Alliance in Boston, November 14, 1947:*

It is a rather sweeping statement but since the Reformation 400 years ago, there is very little evidence of inter-religious cooperation, even among Protestants, until comparatively recent years about the turn of the century.

One would hardly suspect that the large influx of immigrants to our country would be related to inter-religious efforts. But as Jews and Catholics – poor in most instances – came pouring through Ellis Island, it necessitated the formation of social and charitable organizations by these respective groups. Protestants did not arrive in such numbers; those who did come to the U.S.A. were not so poor, and public agencies could look after their needs.

Calamity is man's true touchstone. The flood in Dayton in 1912, and the first World War in 1917, each brought about joint activities among religious bodies. Since 1923, the Social Service Department of the Federal Council of Churches of Christ in America, the Social Justice Commission of the Central Congregation of American Rabbis, the Social Action Department of the National Catholic Welfare Conference, have collaborated on many national and imperative needs.

In 1927, 1928, 1930 and 1931, these three agencies investigated a number of strikes and reported to the American public, denouncing a 12 hour day and condemning violence. They issued joint statements on unemployment. In 1933 when the N.R.A. bill was passed, they called attention to the social implications of this Act, and appeared before the Ways and Means Committee of the House of Representatives and told its members of their thought about the necessity of more equitable distribution of wealth and income. There are many more instances to add to this brief but glorious litany of united religious effort.

Examples of Religious Cooperation

The Federal Council of Churches of Christ in America for the Protestants, the World Council of Churches growing out of the Stockholm Conference, and the Faith and Order Conference representing all Christian denominations excepting the Roman Catholic and the Russian Orthodox, the World Alliance for International Friendship Through the Churches, the Church Peace Union, the National Conference of Christians and Jews – all of these were working not only for social betterment, but for a closer and more friendly attitude with each other.

It is a sad fact that excepting in the area of goodwill, the frequent and easy cooperation of the three major faiths in America has not continued. In fact, within the past 15 years there is very little evidence of joint effort for common ends.

On the contrary, within the recent past in places of need and desirable cooperation of all religious bodies for common objectives, there is growing evidence of division, antagonism, and mutually bitter criticism and even denunciation. May I specify and not just talk in generalities about the causes of tension and recriminations between Protestants and Catholics, or to state it more accurately, among some spokesmen of these representative faiths.

First, I note the attitude of many Protestant groups toward the presence at the Vatican of the personal representative of the President in the person of Myron Taylor, an Episcopalian. I do not think it would bother me, if the representative of any church was sent to a center of moral and spiritual power and influence – with the presumed purpose of lessening the horrors of war, and with consultative judgment build peace on a surer foundation and perchance more quickly for all. Any prestige either to the United States or the Vatican from this present, and assumed temporary arrangement, does not increase the stature of either appreciably. I do not think the Catholic Church is going to make any converts through diplomatic channels. I sometimes wonder if in diplomacy in general, God is ever a consultant. I know that fear is felt and expressed about the permanency of this representation and that it might contravene the rather elastic possibilities of the principle of separation of Church and State.

The Public School Issue

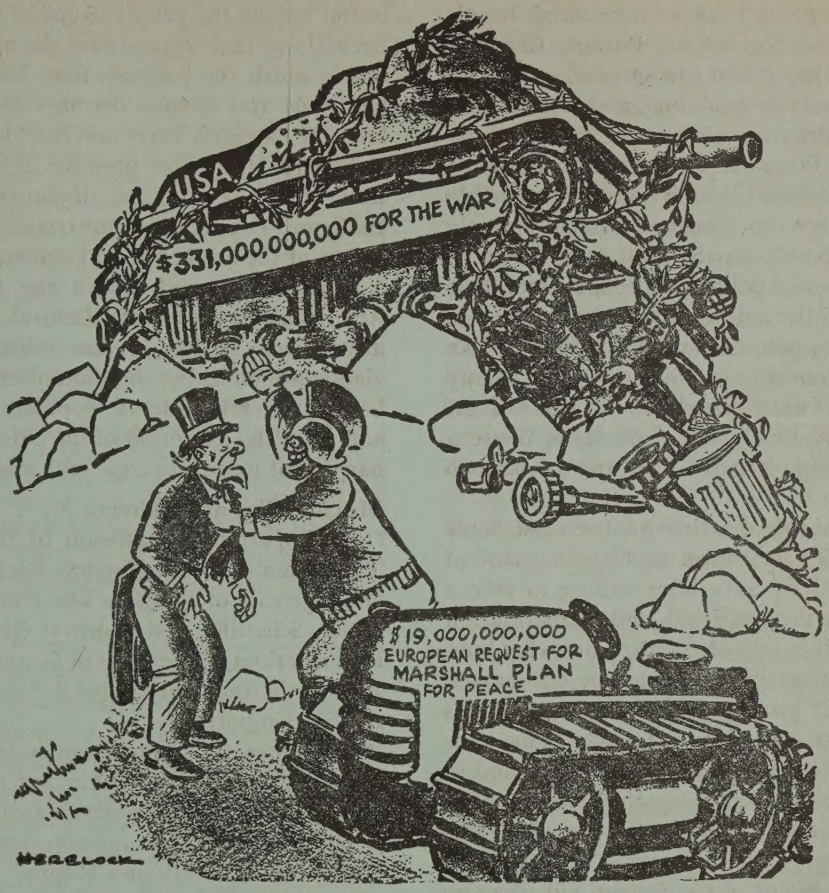
Secondly, another situation causing dissension and division is the 5 – 4 decision of the Supreme Court, whereby children in New Jersey attending the parochial schools may be provided with transportation from funds in the public treasury. And in the same category arises the contest whether the Federal support of education to be pro rated among the States, should include denominational schools. On these questions, equally informed and sincere persons will hold diametrically opposed conclusions.

Thirdly, the recent visit of seven Protestant ministers to Yugoslavia, and their report, has stirred up plenty of foam on the ocean. Personally, I do not believe, and past evidence would warrant that conclusion, that religion, full and free, unhampered in all its rightful and traditional activities, can long continue its mission unrestricted under a totalitarian regime. And that applies equally to Spain and Argentina. If the Church in those countries remains untouched and unrestrained, it is due to the political wisdom, of those in supreme power in those countries.

I, for one, would be happy to see these questions be resolved through full and thorough discussion. This

(Continued on page 7)

FOCUS> on the Churches' Work for World Order



"WHY NOT WAIT AND BUY THAT?" By Permission of Herblock and *The Washington Post*

European Recovery Program

Debate in Congress over Emergency Aid has given ample warning that tough sledding is ahead for the European Recovery Program (popularly called "the Marshall Plan"). National issues such as tax reduction and anti-inflation measures may take away much public and political interest. Proposals to shorten the program to one year or drastically to slash needed appropriations may make it "operation rat hole." Enemies of E.R.P. will claim that the cost is too high. Actually it will cost less than 3% of our national income. Its total cost will be only 5% of our war effort. European Recovery Program is cheap insurance against economic ruin and political strife.

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"It is my belief that United States support of the European Recovery Program will enable the free nations of Europe to devote their great energies to the reconstruction of their economies. On this depends the restoration of a decent standard of living for their people, the development of a sound world economy, and continued support of the ideals of individual liberty and justice."— President Harry S. Truman

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The real question is not "how much can we cut?" The real question is "are we doing enough?" The President has asked for 17 billion dollars. This figure does not seem adequate to many. It is based on optimistic assumptions about Western European economy. It is also based on the none too certain eventuality of greater trade between Eastern and Western Europe. It may be that $30 per American per year will be enough to save Western Europe. If the cost is greater, we should not shrink from it. No nation ever had a clearer choice between narrow selfishness and enlightened self interest.

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"We must not fail to meet this inspiring challenge. We must not permit the free community of Europe to be extinguished. Should this occur it would be a tragedy for the world. . . . We can act for our own good by acting for the world's good."—Secretary of State George C. Marshall

On the Political Front

Emergency Aid for Europe

A month after President Truman announced the administration's program for helping Europe, Congress enacted interim aid legislation. Designed as a stop-gap measure to make available food, fuel, and fertilizer for Austria, Italy and France, it is a prerequisite to the European Recovery Program. The original amount of aid requested by the administration was an "irreducible minimum" of $597,000,000. Congress seemed perfectly willing to haggle, to talk for the folks back home, in general to inject national politics. Indeed, Senator Taft would have reduced the aid figure to $400,000,000. As Senator Vandenburg pointed out, this would be like "throwing a fifteen foot rope to a man drowning twenty feet from shore." As finally passed, the Interim Aid bill provides $522,000,000 for the use of the three Western European countries up to April 1, 1948 and $18,000,000 for China.

Almost a month of valuable time has been lost. Some of our Congressmen have shown an alarming lack of vision and interest. Few have been willing to take a political risk to further national and humanitarian aims. Boldness and foresight are needed. But what bold measures have been taken? Our domestic economy is inseparable from our foreign policy. If $540,000,000 is to purchase an adequate quantity of goods, rising costs must be stopped. If certain commodities in demand in the United States are needed to sustain life and political freedom abroad, adequate controls are needed. The anti-inflation bill approved by Congress is inadequate both from the standpoint of the foreign aid program and the American consumer. Vigorous measures are needed — measures which may entail a small sacrifice on our part. Given courageous leadership the Americans have always proved themselves willing to sacrifice.

Truce in India

After protracted negotiations, the two independent dominions, India and Pakistan, recently drew up an economic agreement whereby the financial assets and liabilities of undivided India are apportioned between them.

The communal violence, so destructive of life and property during the past six months, has now largely subsided, under suppression. The complicated problem of exchanging minority peoples has been almost solved; there are, however, still several hundred thousand in refugee camps. More than eight million persons crossed the India-Pakistan border in the "greatest mass migration in history." The resettlement task has been so immense that, in carrying it out, the two dominions have been brought closer together. Although few lives are now being lost through communal strife, feeling continues to run high and the situation is often tense though under control. The truce has been described as "uneasy."

In both India and Pakistan poverty and hunger cause unrest among the people. Some of their leaders search tirelessly to find ways to ease the appalling conditions under which the peasants live. The struggle between landlords and tenants becomes more pronounced as both the Congress Party and the Moslem League move rightward. Unfulfilled promises of agrarian reform continue to arouse economic discontent. Leaders in both India and Pakistan are embarrassed, it is said, "by the claims of the awakened and demanding millions."

Pakistan, situated where the Soviet and Anglo-American spheres meet in Central Asia, is the least industrialized section of the subcontinent. Although viable economically, the dominion is handicapped by having a largely illiterate populace, too few engineers, and, with the exception of the elderly Jinnah, an ordinary set of leaders to cope with staggering problems.

Mexico City and Geneva

An important commission of the United Nations, The Commission on Human Rights, and one of the vital agencies of the UN, The United Nations Educational, Scientific, and Cultural Organization, recently held meetings in the cities of Geneva and Mexico City. Both gatherings were noted for their decisions of far-reaching import.

In Geneva, the Commission on Human Rights of the Economic and Social Council met under the chairmanship of Mrs. Eleanor Roosevelt during the first fortnight of December. The Commission agreed upon a proposed "Declaration of Human Rights" which will now be sent to the member nations for further discussion and for what is hoped will be eventual adoption. On her return from Geneva, Mrs. Roosevelt commented in particular on "the astounding participation" of the Russian delegates. The Russians abstained from voting because they awaited instructions from their government, but they were most cooperative at the meetings.

UNESCO met for several weeks of meetings in Mexico City under the chairmanship of Prof. Jacques Maritain, French Ambassador to the Vatican, and Dr. Julian Huxley, Director General. The agenda included many items of signal importance, the most noteworthy of which was the almost unanimous decision to extend UNESCO's program to Germany during the coming year; Walter Kotschnig, U.S.A. delegate, supported that resolution with the statement that the re-education of Germany and Japan was "vital to the cause of peace." With a budget of only seven and a half million dollars, UNESCO's ambitious program for 1948 includes six international study seminars; special educational facilities for displaced persons in war devastated countries; extension of public libraries throughout the world; and the development of four "pilot" projects on fundamental education to be established in China, British East Africa, Haiti, and Peru.

ALL-DAY CONFERENCE — JANUARY 10th

The Church Peace Union and World Alliance, in cooperation with the American Association for the United Nations, the Commission to Study the Organization of Peace, and the Carnegie Endowment for International Peace, and with the cooperation of 54 national organizations, are sponsoring an All-Day Conference to observe the second anniversary of the United Nations General Assembly.

The date: Saturday, January 10th.

The time: 10 A.M. to 5 P.M.

The place: Grand Ballroom, Hotel Roosevelt, 45th Street and Madison Avenue, N.Y.C.

The morning session will be chaired by Prof. James T. Shotwell, and the afternoon session by Dr. Henry A. Atkinson. Eminent men and women, all of whom are authorities on the problems of the United Nations, will discuss a wide variety of subjects. The speakers include, among others, Mr. Clark M. Eichelberger, Dr. Ralph Bunche, Mr. Roger Baldwin, Mr. Paul Porter, Mr. Willard Thorp, and Mr. Alger Hiss. Registration fee is $1.50, with a special rate of 75c for students.

(Continued from page 4)

ıethod is one of the characteristics and precious values f the democratic way of life. But I am persuaded that he churches and their leaders would be much more in haracter if they forewent the Vishinsky method of ettling large questions. Moreover, I do not think that few spokesmen can accurately voice the convictions ır wishes of a diversified and large constituency but hey can arouse and spread division and hatred.

Let it be recalled that Christians and Jews are a ninority in the total population of our country. Their nfluence in determining national attitudes and questions would seem to be decreasing. When the angels all out, the devils rejoice and are glad. I would plead for a united religious front to meet the multiple moral and spiritual questions of our time. In such action would come the greater good to the greater number and to religion itself — rather than continue verbal bombardments from increasingly hostile camps.

I would suggest that representatives of some of the major faiths come together from wide sections of our beloved land, and frankly and freely discuss the questions at issue. I think Christ would be an unseen participant. Of course, the issues would not be resolved. but at least one could go forth with greater understanding and, perhaps, respect for opposing viewpoints. Everyone can still continue to voice his convictions and fight for their supremacy, but there might be more of the spirit of the Master in the printer's ink and fewer gifts offered at the altar, until some attempt was made for reconciliation with our fellowmen under God.

Community Activities

Religion and Civilization

Catholic, Jewish and Protestant scholars are cooperating to conduct the Institute for Religious and Social Studies, held each year at the Jewish Theological Seminary of America in New York City. This scholarly, scientific fellowship of clergymen and religious teachers purposes to develop a keener awareness of the contributions which the various religious traditions have made to the advancement of civilization and can make to a solution of the perplexities of our day. The present series, which continues through the month of January, includes among its participants such distinguished statesmen and educators as Archibald MacLeish, Milton S. Eisenhower, George N. Shuster, Frederick Nolde, Herbert R. Northrup, John LaFarge, Ben Zion Bokser, Elmo Roper, and Roger N. Baldwin. The lectures are grouped under three main headings: *Recent Trends in Religious Thought, UNESCO — Building of Intercultural Bridges,* and *The Costs of Discrimination to the United States.* Since the establishment of the Institute, extensions have been founded in Chicago and in Boston.

Vermont Methodists' Conferences

Quarterly conferences and annual meetings of the Burlington, Vermont District of the Methodist Church are giving time at each session to a discussion of peace efforts. In this connection Mr. James A. Perry, District Superintendent, has proposed to his officials and members that careful and prayerful thought be devoted to the democratic bases of world peace.

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Suggested Reading

The Cold War by Walter Lippman. Harper's, New York. 62 pages. $1.00.

Cogent criticism of "The Sources of Soviet Conduct," an article in *Foreign Affairs* for July 1947 by "X", identified as George F. Kennan, Director of the Policy Planning Staff of the State Department. Lippman's argument is pointed *against* the American attempt to contain communism by spreading our power on the Russian perimeter; *favors* the consolidation of the Atlantic community by the United States. The European Recovery Program aiming at European self-sufficiency—"purged of the Truman Doctrine" implications—should be, he says, the constructive, positive basis of our current foreign policy.

My Father's House by Meyer Levin. Viking Press, New York. 192 pages. $2.50.

When the Nazis herded the Jewish people of Cracow into the public square, his father told David to run into the forest and meet him in Palestine. Then began a search for the father. David's odyssey was one of a lonely, haunted existence in the forests, a life of torture in one concentration camp after another, and eventual arrival in Eretz Israel with other unauthorized immigrants. A poignant story of a boy's desperate hope and a vivid description of Palestine today where David found a fatherland.

The United States and Russia by Vera Micheles Dean. Harvard University Press, Cambridge. 321 pages. $3.00.

Notable for its balanced judgments and sane discussion of the complex, delicate subject of U.S.S.R. - U.S.A. relations, Americans can help to avert war with the Soviet Union, Mrs. Dean contends, by (1) gaining greater knowledge of Russia; (2) recognizing our position in world affairs and accepting the responsibility of that position; (3) discovering the basic difference between Russia and the United States and also admitting that the Russians *could* have some good ideas in spite of these differences; and (4) realizing we have always lived in a pluralistic world in which different nations have had varying social, political, and economic ways of life. Like Edgar Snow in his earlier and briefer book, *Stalin Must Have Peace,* Mrs. Dean in this volume realistically and objectively seeks to find a *modus vivendi* whereby Russia and the United States can live together in one world. The United States and Russia can "fight side by side as peacetime allies" in the war that "should be made inevitable, the war against hunger, disease, illiteracy, poverty, and fear."

One World in the Making by William G. Carr. Ginn and Company, New York, 114 pages. $1.20.

A new approach to educating the people on the United Nations, The first part of the book is a simple explanation of the U.N. and its working divisions. The second part is a more detailed interpretation of the Charter, chapter by chapter. Teachers and discussion leaders will find the section on study helps of particular value.

And Call It Peace by Marshall Knappen. University of Chicago Press, Chicago. 213 pages. $3.00.

As the former Chief of the Religious Affairs Section and Deputy Chief of the Education Office of the Military Government in Germany, the author has had a chance to evaluate the U.S. program of educating for German democracy. His criticism of policy is at times sharp. He speaks not as a military man but as a deeply religious individual who in civilian life is a university professor of history. He believes that the American people must take more interest in Germany and guide their government in formulating a valid policy.

RECOMMENDED MAGAZINE ARTICLES

"Listen to the People" by Pearl Buck (October, 1947 *United Nations World.* Reprinted in *Women's Press,* December 1947).

"The Palestine Fight—An Inside Story" by Lillie Shultz (*The Nation,* December 20, 1947).

When the Flag Goes By by Stuart and Marian Chase ('47 December, 1947).

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